G2M

M 1752

Group IV

FRI. January 13, 1970

GURDJIEFF'S BIRTHDAY MEMORIAL

MR. NYLAND: We all have--have armagnac? To our teacher - Mr. Gurdjieff. Look at his picture first, and then drink.

Everybody drink, even if you wet your lips you just drink that way. It is in that way that we are united when we think of him. There are different groups also in--in the rest of the country, celebrating tonight. Santa Fé at 7:00 o'clock; it's exactly the same time as what we have here now. The others of course will come a little later, perhaps Boston maybe about the same time. It's interesting to think about it that way. Because when we--when one says here is a group interested in the birth of a man who lived in his life with a definite aim, and left us certain things that are useable. And depending on whatever we feel that we extract from it and then can apply, to that extent that we feel that is has value; to that extent you're grateful for his existence - that is, his existence on Earth. We assume with a great deal of certainty that he continues to live, that his life was simply set free from the bondage of Earth. And that we don't know in what particular form that now takes place, or even what kind of a level he may have reached in his life, which then entitled him to a certain level of spirituality, a certain level in which understanding

is closer to the Sun Absolute.

When you read about Impartial Mentation and the horns that grew on Beelzebub, it is always like a picture I think about - about Gurdjieff. How much in his spiritual life has he grown and with what kind of equipment - let's call it - development, did he leave this Earth? And if you continue in thinking about that picture, how much have we done to help him? Because as you remember, they joined in that attempt - all the different kinsmen and those who were associated with him; and the surprise that an extra horn was still in it, for which even the Arch-Angel had to bend down. It's that kind of a picture that one could apply to Gurdjieff. And of course it depends then a great deal on how he was when he was alive, with the different people who then surrounded him, and who were still there at the time when he died. And what have they done during their lifetime, or when they were associated with Gurdjieff, for him? I think about that many times because knowing him a little bit and having seen him over the years, I accuse myself that I haven't done what I believe I should have done. But it is so difficult sometimes to have a measure for how much one should do for someone else. And particularly when he is a teacher one feels every once in a while that it may not be necessary; and that of course, as a teacher, he doesn't need you. But needing me or not needing me is really no concern. My concern is what I am towards him, and did, already at that time, there exist a gratitude towards him of having already then used part of these ideas in my life? And then, was I grateful?

I can say without any question, I loved him. I think it is necessary with a man like Gurdjieff that either you love him or you don't. There is no maybe about it. And whatever there was that even one can call a relationship - maybe sometimes a relationship as a--at a distance, because I don't want to assume too much. I can also say there was an effect of him and his teaching on me. And it helped me because I took certain things and tried. I quite honestly tried. And then such a man dies and what then can one do, in thinking or feeling still about him? And then even after

several years, remembering his birthday - and what is then the climax on the birthday in thinking about him and trying to feel and become emotionally involved without sentimentality; to place him at the right--at the right level and still then, as it were, trying to unite in order for him to have a chance to develop one more horn, as a result of those who still are here. And perhaps by the application of the ideas as he has left them, and which he definitely would wish to have applied, that then a person like Gurdjieff still can be helped.

I feel that quite strongly that, as a group, we can still help. He may be way off, and he may be right near. The measures in the direction of infinity become very vague. We lose gradually the ideas of an inch, or a centimeter, or a yard, or a mile. They are reduced or extended. But something about the measurements of that kind go topsy-turvy. We lose track of it because we don't know how they extend and in what direction. That is when we talk about linear extensions. When it is a surface and when it is a vertical line, it becomes more complicated. But the most complicated part is time. Because the endurance - that is, what is time as an enduring entity, existing for a certain length of time for oneself and taken in by oneself as a measure of one's life. That what is for us still this kind of a concept - and we can talk very nicely about second dimension of time and the third one, and the solidity of time and also timelessness, but we have no measure at all to see how close or how far Gurdjieff may be away from us; and only by the means of what we have for ourselves to be what we can be, and in that way having an understanding and a realization of such nearness.

The more we can grow, the more we can learn, the more we can develop, the closer Gurdjieff would come to us. And the better it will be then, in such a case, to help and to help each other to be united and to see how to set him more free, that he could function in a realm where he must live at the present time, and where his being is and where perhaps Arch-Angels are - or whatever are All-Quarter Maintainers; or whatever it is and what is meant by sitting at the feet of Gamaliel and perhaps seeing the nearness even of His Endlessness.

We do not know that; we have no idea how the spiritual world is made up. But I would like to think it--about it in such a way that the different people who have been in contact with Gurdjieff in some way or other, during their life, and who have been affected - you know I wish all of them real well - well-being for themselves; also in the way they interpret, or they think they ought to understand the ideas as Gurdjieff has given, or whatever is in ALL AND EVERYTHING, for them to understand it in their way. And I don't want to be a judge about the way they interpret. And although, in ordinary life seeing sometimes certain people who take the name of Gurdjieff on their lips, and sometimes when I think that it is in vain and it is blasphemous - who am I even to judge about that? And only that I feel that perhaps they miss something that could be called the quintessence of existence for them also. And that whatever there is then that may be sincerity, or even to the extent that it is used for their own self-aggrand--aggrandizement, for that what they want for their own conceit, what they want to be for themselves, not having lost self-love at all; that they want to be conceited in the name of Gurdjieff. That they want to parade, every once in a while by means of a book, in telling how wonderful they are because Gurdjieff smiled on them once, or whatever happened between Gurdjieff and such a person. Do they at that time lose completely the contact with Work? How often does Gurdjieff emphasize this vanity, conceit, this pride? And indicating that unless one can get rid of it and understand it properly, it is very difficult to go through the eye of a needle. And that one has to learn, really, to lose oneself in order to be able to find oneself on the other side of the line in this country of Objectivity.

I take, as it were, my life in my hands. I pay for a ticket to get across the border. And the agent asks me, "How much?" I said, "It doesn't matter." "Oh", but he says, "it's very much. More than you can pay." And I say, "I don't know what you know about me, but I know I can pay. But all I wish is that you give me a ticket. You can make it as long as you wish and as short as you wish, in all kind of colors, with little stubs that can be torn off as I proceed. But I'm willing to

pay for it." And then he leans over a little bit closer to my ear. He says, "Are you willing to give your life?" And for one moment I have to think because I don't know if my life is worth that much. And then I say, "Yes. Why not? Because I'm going to another kind of a country and I know that that what is there is worth more than anything I have here."

This is sometimes how we pay to get across the boundary. It is sometimes as if one wishes to concentrate everything that one has for the sake of Work, for the sake of Work as indicated by Gurdjieff and as we try to understand it. And assuming that it is actually this whole question of how to become conscious, how to find that what is free because we are looking for that kind of a freedom - freedom from unconscious states; freedom from partiality; freedom also from time. And that one hopes to pay for it, never mind the cost - when one goes on a spree, one does not stop at the postage stamp.

How often has Gurdjieff said this, that one at certain times must be able to give up ordinary life; that is, that one will have to have a different viewpoint of ordinary life. And that the different things that are close to one, gradually perhaps lose their value, and quite rightly they must lose their value because you cannot take such ballast with you. Something has to be done to oneself that one says - here I give this, it is valueless. And that of course is not true because that is what a fanatic would say. It's idiotic to give up too much too soon. One wants to give up. One wants to valuate first what you are giving. Because then when you know what you have, and also when you know what is demanded, you can then mete it out in the coin with which you are familiar, because you have priced that what is your own as that what you call your behavior. And it has a value - two cents or five dollars or whatever it is that is for you the value. So that in the end you can add up the value of your life, and then you can see if it measures up to that what is required of you.

One pays as one goes. One loses a little bit in order to get something that is of more value. I only wish to buy when that what I will receive has more value

because I must gain. I don't even want to make an even exchange. And of course I don't want to lower myself because what is it in a man that makes him wish to buy? That is, of course the desire that he has to have something that he does not possess as yet; but also that that what he will buy will enable him to stand up straighter and to be able to look into the future a little further, and to be able to command himself a little better, and to have more knowledge changing into wisdom for himself. So that then he can call himself much more of a man because he knows what he is worth.

The difficulty for us is always that we don't know our own value. And for that reason we go overboard in spending; and also overboard in spending everything valuable or not valuable, simply as it comes, happy-go-lucky and haphazardly. And where is the control? And this is what Gurdjieff wants to tell. There is control. You can. You can find out. Gurdjieff gives you hope.

It's interesting that the birthday of Gurdjieff is at the beginning of a year; even according to Russian calculations, the first of the year. So it's the beginning of this 1970. And here we are together thinking what is the year going to bring? What will outside conditions change into? What will be economic standards in another year - not even to think about the next ten as a decade; like we like to think now about what has happened in the 60's. What is going to happen to our economic conditions; to our politics; to our inflation; to our taxations; to our industrial development; to our space conquering; to our big airplanes and smog? To all the things that have to be paid with much more money and less more value in themselves. And we will live. And we have to. We have to find means of continuing to live, to feed ourselves first, and in feeding our body, to create a certain means for the possibility of feeding that what is even of more value but which, thanks to God, is not subject to the laws of the Earth. So that when we get busy in talking about inflation and the difficulty to make ends meet, and the jobs that are not so easily obtained anymore, and the desire to change over from one to the other because the pasture next door looks so much greener, then we're really a little up against it

for a little while. Because that what we wish to grow with and what ought to grow more is still so small.

When one looks back over the last year, and then tries to figure out what will this year bring, what is it really that I can expect from the knowledge that I have now? And I go through a few years of terrible disappointment, and I see myself, you might even say, going down and down, or perhaps suffering; or now knowing, and knowing less and less as the days go by. And finding out that I have made mistakes and that I cannot undo such mistakes anymore because, naturally, they are past. And what can I then do to compensate in some way or other for that what I feel ought I to do? Because I still want to get up, I want to grow up; I want to become a man. Will I become a man in 1970? Will I get closer to that kind of ideal? Will I be able to understand the ordinary physical existence? Will I be able to place it in such a way that it is not so much anymore in the way of the development of an inner life? Is it really that I want this inner life to grow, and to grow out? And how will I create conditions for that?

Of course we think of Gurdjieff. I would almost say it's absolutely necessary. Because it is not Gurdjieff; you know that. Gurdjieff was also a channel, like there have been many channels. It's only his willingness to be open to become a channel. Esoteric knowledge exists everywhere and always, in all the different suns and planets of the megalocosmos. We must know that life exists everywhere, that is only at certain points where it crystallizes out, and then it takes on a form. Only then we start to call it life. But life is outside of the Earth. Life exists in space. Life, when one says is omnipresent, must exist everywhere, like time always has to be time but crystallizes in a certain time duration at certain places, away from source.

Where is the source? One says the Sun Absolute. It is only an indication of saying that we, having a source, are covered up. And that the distance between the surface of our life and the essence-essence of our life is like the distance between the Earth and the Sun Absolute. And that in this particular process of

wishing to develop and to grow up, that it is not a question of going to Mars. It's a question to reaching a state similar to Mars. It's a question of deepening oneself with one's inner life as the first goal; and then through inner life, to be able to go further, and shedding more and more the coatings. Or going through the different atmospheres which we now simply assume to exist as different levels of development - concentric circles around the Sun Absolute - which of course is an idiotic symbol because the Sun Absolute is not a point. It is, when one reaches that point, the totality of all things. And when I'm--I want to find out how to reach the Sun Absolute, I start with my outer life. And I then buy a ticket to be able to be allowed to enter into my inner life. And then I buy another ticket in order to reach cosmic consciousness.

Gurdjieff's life had that meaning: Gurdjieff, for some fortunate reason for us, and for himself, and for anyone who, associating with him, was willing to listen or willing to try to understand the meaning of that man; who continued in his life regardless of whatever obstacles were placed in his way; or he happened to meet for some reason or other, adhering constantly to a very definite aim; and, being flexible enough to shift, when certain things run against the wall, and that he had to return or that he couldn't get through. When a man like that has been exposed to the possibilities of dying at least three times, when he has had several accidents and survived, and when the one before the last one of his death, which I still call an accident, he said it was not me who had to die, but someone else. That he, in a realization of whatever his life may have been worth, that he felt that it was necessary to hold on to it regardless of how strong the accident, how hap--how terrible it was for him. And how, after the accident in 1924, he lived between heaven and Earth for about three months, practically unconscious. And then coming to the realization that his life, as he had planned, was to be different, that he could not actualize such plans in the form of the Prieuré, or the foundation of a school, or whatever more he had in mind with it because no one really knows what he thought, actually. That then, during that time when he was recuperating, and started to

write and there we have a book.

And it is so strange that there are still people who hear about Gurdjieff and of course then happen to know that he existed, and that he was a real man. Those who fortunately have not been in contact with such people who hid, who hid Gurdjieff, as it were, behind them that nobody could see Gurdjieff unless they looked through Ouspensky. I almost say, such idiots. And such self-love. But fortunate for those who did know, and at the present time, still know that Gurdjieff exists. And then they go and they read all kind of junk. Because taking that all together - whatever has been written about Gurdjieff as a personality, or the different little or big experiences that he has had, and which are then viewed from the standpoint of the author, who knew a little bit about it and will give everybody the credit they deserve - what is there in any of such books from them which has to do with what Gurdjieff taught? There are a few books of course that copy some other things, like statements of Gurdjieff himself; or that what is quoted coming from Orage or even the whole book of In Search of the Miraculous is nothing else but a quotation from Gurdjieff, with a little elaboration by Ouspensky once in a while.

But what is there of Ouspensky? What was there of Orage? What was there of such people, if they didn't want to write, what was there in their life that represented the ideas of Gurdjieff? And this is the terrible thing that we all face because, having come in contact with Gurdjieff and the ideas, there is a terrible responsibility on one. And either you take it, or I would ask you to leave it alone because it is not for you then. If there is doubt, stay away. Come back if you reach a state in which you want to be honest in making attempts. But the pity is that many times we take words already as if we think we know the content of such a word.

There is a great deal of prattle going on - I called it the other night - palaver: discussions about Gurdjieff and Work and the so-called method, and Work on oneself, and even using terminology about impartiality. And if they are very clever, they dare to use the word simultaneity, or timelessness, or a moment. And

not knowing what they are really talking about, they spoil. They spoil a tremendous amount because they give something that has no value whatsoever, and it parades under the name of Gurdjieff, and that is the pity. And that is why I pray for all those who, with the best of intentions, maybe, and sometimes not such good intentions, utilize the word Gurdjieff and then try to explain that it would be far and far better for them to shut up forever. Too much already has been published about Gurdjieff, very little has been shown about the application of Work in one's life. There are very few examples of people who are honestly striving to become conscious and fight the difficulties that are in their way in ordinary life. Much too much patience is still needed. And one can explain that of course, by saying that the conditions of Earth also are terrible. But the terror of that situation is exactly that there is so little to show for after so many years of contact with the ideas.

And don't make a mistake, the contact with an idea does not as yet make you Work. To be even surround--in the surrounding of Gurdjieff at Prieuré, or the different people who have passed through the doors there and walked out again, that does not help you to Work. It can give you a stimulus but the reason why you wish to Work is the recognition for yourself to know what you are, even if you don't know objectively what you are, try to make an attempt to become subjectively honest, to find out how much you ought to grow, and in what direction. And then, where are the opportunities that you yourself must create? Because the wish has to be within you. And only then, when you go and you walk towards where you hope His Endlessness happens to live, that then at a certain point you might expect that in the little hut which He occupies for you - because you cannot describe the splendor of infinity - that the little door opens up and you see come out, quite an ordinary man, a man who happened to wear just a fez and an astrakhan fur coat who looked, as it has been described, like a carpet-seller; who could be so dumb to the eyes of some people who met him that they would consider him an imbecile. A man who was a man in all kind of conditions, for all people, whenever necessary to be whatever then was required.

A man who did not look at all like a guru. He looked of course distinguished. That is, he was exceptional in appearance - there was no doubt about that. But he would not talk to you or even give you his blessing, unless there was a possibility that that what he gave could be received by you in the right way.

More and more such pictures of Gurdjieff will be inscribed in the conscience of people who wish to Work on themselves. And it's for that that we get together to be reminded on his birthday. Why? Why add one more birthday? One more celebration of that to the many we already have to recognize. Gurdjieff, of course, for us is unique. He himself called himself 'Unique Idiot.' It was number twenty-seven. No one was ever allowed to drink that. Aside from the fact that, as far as I remember, no one ever got that far. But he was a man, and that kind of a picture of a man, and looking at him through the eyes of an Enneagram, will enable to give something in your heart which is of value, and I hope you will cherish. And I hope it will be strong enough that it will enable you at all costs, whenever needed, that you will continue with patience, and that you will not let go efforts, trying to wake up with this 'I', and then hoping that 'I', as it is then, is willing to become part of the totality of yourself.

Our gratitude towards a man like Gurdjieff. (Toast)

(How much more?) (John M: About two minutes.) (Turning of cassette)

I thought I would read a little bit from ALL AND EVERYTHING. In trying to think what would be appropriate, there is a wide choice, but I do not know actually what could be of some help. I thought about several sections of ALL AND EVERYTHING. I looked through it, and of course I could have taken many different pages. Then I thought that perhaps what is the cause and the causes of the destruction of the work of Ashiata Shiemash in ourselves, so that the description from ALL AND EVERYTHING could become an indication, what is the civil war within 'we' as we are. What destroys constantly the efforts and also what already has been built up? What is it in us that prevents us from really, at times, not to get so crazy and destroy all the different things we have built up, with the best of intentions in our lives,

that somehow or other they got soiled and that there were two opposing parties: one holding on to the ideas as they ought to be, and the other simply associating with that what is of a lower level. And perhaps even that the mind was unable, because of its prattling, to hold on to the sanctity of one's emotion.

(Turn it over, John.) (SIDE TWO)

You probably remember that, in the chapter about how the fruits of the labors of Ashiata Shiemash were destroyed, that the name Lentrohamsanin was mentioned. I don't want to read all of it. I would like to read a little bit more towards the end of that. And also for that I took what I call the third edition - that is, ALL AND EVERYTHING as published in 1930 by some of us in mimeographed form, which preceded, of course, the printed copy which came much and much later, but which at that time was all we had available. And it was printed, as some of you know, without the consent of Gurdjieff. And hundred copies were distributed, and of course I still have one. And I would like to read part of that chapter because, in the third edition, there is already the quintessence and the kernel of everything without the elaboration, where Gurdjieff sometimes, in the writing of the final version, was apt to do. But he was apt to do at that time to cover it a little bit more, or to elaborate in order to fill some more pages with much more--much more lengthy sentences.

So if you don't mind, I will read a little bit of that now. But I need some light, John.

This, as you know, is placed in the period of the Babylonian Empire, when it was at its greatest height. And this Lentrohamsanin, which name is made up of three different names, which you can recognize, wrote what was called a "Kashi-reitleer" which was a document in which there were various statements of a scientist indicating why this and why that should or should not happen. And afterwards it was discussed at this general meeting of the Babylonian scientists. And I want to read some of that to you.

"So my boy, these Babylonian scientists who for various reasons survived

and were scattered everywhere over the surface of almost the whole of the planet, then just continued wiseacring as it were. And they took as the basis of their wiseacring, of course not consciously but simply mechanically, these two leading questions which had arisen and which had been the question of the day during the said Babylonian events. Namely, the notorious questions concerning the Soul of man and the inner state organization.

"Well, the net result of these wiseacrings of theirs was that over the whole continent of Asia civil wars again broke out in various communities and among the committees themselves, the presences of mass reciprocal destruction. The destruction which thus proceeded, of the remnants of the results of the conscious labors of the Very Saintly Ashiata Shiemash, continued on the continent of Asia for about a century and a half. Nevertheless, there were still in some places preserved, and even by momentum were still in some places carried out, certain forms that had been created by Ashiata Shiemash, for their beneficent being-existence.

"But when the three-brained beings there, who arose and existed on the neighboring continent hitherto called Europe, then began taking part in these Asiatic wars and civil wars, and when hordes of the arch-vainglorious Greek, called Alexander of Macedon, at their head were dispatched thence and passed almost everywhere over the continent of Asia, they now finally, as it is said, made a clean sweep of everything from the surface of that ill-starred planet; so clean a sweep that it left not even a trace of the memory that there on the surface of their planet there could once have existed such a bliss, especially and intentionally created for their existence by just such a reason, whose bearer is now one of our seven Most Very Saintly Omnicosmic Individuals, without whose participation even our Uni-being Common Father allows Himself to actualize nothing.

"I shall now elucidate rather more in detail concerning what I promised you a little while ago, namely concerning the expression 'Hasnamuss.' In general these independent individuals are called and defined by the word 'Hasnamuss' in whom, among a number of other what are called individual impulses, a certain 'some-

thing' obtained from the total presence of every three-brained being arisen--arisen which participates in what is called their 'fulfilledformation,' that is to say, which participates in the forming both of the planetary body itself and of the being and of his two higher being bodies at every stage of the perfecting of these latter. This 'something' in these separate cosmic individuals arises and interblends in the process of crystallization from a certain, what is called, Naloo-Osnian-Spectrum-of-Impulses.

"In addition to several very undesirable consequences for the said individuals themselves, in whom they arise, about which I shall later also explain to you in detail, this said 'something' has still another particularity; namely, that are seen as soon as the action of what is called 'intense effort' ceases, is the presence of the given arisings. It is always perceived and manifested in according to some or other part of the mentioned Naloo-Osnian-Spectrum--Spectrum-of-Impulses. As if there were not enough of that 'something' like the first and second being-foods and it thus helps the totality of the whole given presence to manifest itself harmfully-actingly, both for itself and for other independent individuums around. From the total presence of every kind of three-brained beings, there arises four kinds of the mentioned independent Hasnamuss individuals.

"The first kind arises when the planetary body of a being becomes such a Hasnamuss individuum during its planetary existence.

"The second kind arises when there become Hasnamuss individuals, the Kesdjanian bodies of the three-brained being which are fulfilledly coated in the--in--in the total presence of the beings, and which acquire in themselves the property of Toorinoorino. That is, they are no longer subject to the property of decomposition in any sphere of that planet on which they arise.

"The third kind of Hasnamuss individual issues from amongst these three-brained beings in whose presence the highest being-body is already fulfilledly coated and perfected, in the sense of Objective Reason, up to the then corresponding gradation, and who have also acquired in themselves the property Toorinoorino,

not only as regards the sphere of that planet on which they arise, but also in all the other spheres of the universe, until that time when there proceeds in the presence of the given individuum what is called a complete transformation of this said 'something.'

"The fourth kind of Hasnamuss individuums is similar to the third, but with this difference: that for the Hasnamuss of the third kind, there is possibility of at some time obtaining the mentioned transformation, whereas for this fourth kind, that possibility is already lost forever. Hence this fourth kind of Hasnamuss is called the "Eternal Hasnamuss Individuum.'

"All the four said independent kinds of Hasnamuss individuums, who may have--who may have their arising in the total presence of any three-brained being, on account of the acquisition and the existence of this said 'something' in their presences, completely lose, firstly, any possibility of crystallizing in themselves the divine data for the arising of the sacred impulse of Objective Conscience. And secondly, after the sacred process of Rascooarno, and pending the elimination from their presence of the action of the said 'something,' they must inevitably be subject to the corresponding.

"And namely, in the Hasnamusses of the first kind, that is to say, when the said 'something' is acquired by beings still consisting of only just a planetary body alone, the decomposition of their planetary body does not proceed according to the general rule. In other words, the ceasing of--to function of the various kinds of what are called 'self-sensible impulses' does not simultaneously proceed in their presence with the approach of the sacred Rascooarno. But in them, the presence of the sacred Rascooarno begins still during their planetary existence, and proceeds in parts. That is, one by one there gradually ceases to participate in their total presence the functionings of separate, what are called, 'complexes' of some of their independent spiritualized localizations; or, as your favorites would say there, in such a being first one of his brains, with all its apertaining functioning, dies. Later on the second dies, and only then does the final death

of the being approach.

"This partial death as well as the final disintegration of the Active element, of which the given planetary body was formed, proceeds at first more clear, more slowly; and secondly with a complete and indi--indis--inextinguishable action of the said 'self-sensible impulses' still possessed during life.

"The second kind of Hasnamuss individuum, namely, such an indeed unfortunate arising whose Kesdjan body, as a three-brained being, becomes such, contains no possibilities of independent self-perfection independently of the planetary coating; or at least, no possibilities of succeeding in eradicating from his presence what is undesirable and what has not even always been acquired through his own fault. And because every planetary formation has a definite defined duration of existence, and every such Kesdjan body arisen in a three-brained being can be coated in a new exterior only of an one-brained or a two-brained system and not in a three-brained man, this said unfortunate cosmic arising, in addition to the said permanent trial, is compelled, having had no time to adapt himself to one exterior form, he begins all over again in the form of some one-brained or two-brained being of the given planet with the presence of the permanent imp--impulse of Hope.

"As regards the third kind of Hasnamuss individuum, namely those from amongst the three-brained beings who have perfected themselves up to the higher being bodies, their presences are already never subject to decomposition in any sphere of the universe, nor can any forces from without destroy that 'something' they acquired. But that 'something' can be destroyed is then exclusively by the action Partkdolg-Duty formed in them in the presence of themselves of these cosmic individuums, and which are called 'Intentional Suffering.'

"Such cosmic arisings therefore must inevitably suffer correspondingly, until the time when they shall have succeeded in eradicating this 'something' from their presences.

"For the existence and suffering of these Hasnamuss individuums, who arise

from amongst the highest being-bodies there are even intentionally allotted and preserved in the universe fall--four small planets situated in various remote--most remote corners of our Great Universe. One of these four small planets, called 'Retribution', is specially prepared for the 'Eternal Hasnamuss Individuums.' And the other three are for the highest being bodies of these Hasnamusses in whose presences there is still the possibility of eliminating from themselves, at some time or other, the said undesirable 'something.'

"These three small planets exist under the names of - the first: 'Remorse of Conscience,' the second: 'Repentance,' the third: 'Self-Reproach.'

"Here it is interesting to notice that, from among the number of all the highest being-bodies which have been coated and perfected in every kind of exterior form of three-brained beings, there have so far reached the planet 'Retribution; from the whole Universe, only three hundred and thirty-five. And one of them is just the highest being part of the said Lentrohamsanin of the planet Earth.

"On that planet 'Retribution', these 'Eternal Hasnamuss Individuums' must constantly endure these incredible sufferings called 'Remorse of Conscience' but still more terrible, their chief terror being this, that these highest being-bodies must always undergo these horrible sufferings with the consciousness of complete hopelessness.

"As regards the Naloo-Osnian-Spectrum-of-Impulses, which I spoke of, on account of which certain separate cosmic arisings are transformed into Hasnamusses then, on the basis of the chief cosmic law of the Sacred Heptaparaparshinokh, this spectrum has the essence to be the source of the perceptive perception for the bringing forth and manifestation of seven heterogeneous what are called 'aspects.' And these aspects, if characterized according to the ideas of your favorites and defined in their conversational language, may be called as follows: 1) Conscious and unconscious depravity of every kind; 2) Self-satisfaction from leading others astray; 3) The urge to destroy the existence of other breathing things; 4) The urge to succeed in never actualizing being-efforts; 5) The wish to conceal one's

defects under the cloak of pretense; 6) Calm self-content in the use of what is not personally deserved; 7) The striving not to be what one is, and thus never to be aware or to sense one's real place in the Universe, and neither to give the others what is due nor what corresponds, nor what is, in fact, deserved.

"And so my boy, from the time that your favorites made a clean sweep from the surface of their planet of every kind of result of the Very Saintly Conscious Labors of Ashiata Shiemash, their separate committees gradually arose again in great numbers as before under these two forms of what are called the subjective ordin--ordering, which they themselves called 'hereditary monarchy' and 'the Republic.' And in connection with these state organizations and established for these inner subjective orderings, there again began to exist there terrors for all the beings of that ill-starred planet."

The light was not very good, I'm sorry. I hope you understand a little bit of this because that what takes place as a whole on the Earth, and has taken place in history, is an exact replica of what takes place within oneself. It is these different kind of conditions which are promoted by one's feelings and by one's mind which are in conflict with each other, and which are constantly in each other's way. And where there is this kind of a fight that goes on sometimes between the feeling and the mind, and sometimes within the feeling itself, and within the mind itself, there is constantly in a man the striving for that what he wishes to become, and the result of that what he knows he is on Earth, and which keeps him here. Or rather, which indicates to him constantly that that what he has to do on Earth is so important that he has a right to forget every possibility for further growth. And that the constant struggle within oneself as civil war causes constantly destruction within oneself, so that when one has built up something that is worthwhile, some moment of unconsciousness and ignorance and stupidity is sufficient to wipe it off and to make, as it were, the slate clean again so that one would have to start all over.

How much one wastes during the day of certain energies which could have been used for different purposes, but in using them for purposes of such superficial nature they take away, because of their existence in the presence of the little bit that is right, even that what is right; and one has to start again and again in one's life. Time and time again, over and over. And it looks as if one Works and tries to walk up a mountain and constantly slides back. And that if the desire to want to continue to climb and climb again, because one has patience, is only because one can constantly look towards the top of the mountain, hoping that that as an aim actually will be reached sometime.

The realization of what is in the way and what are called these 'impulses,' they are, within a person, exactly that what prevents one from growing up. The emphasis on much of that is on honesty, and of course on seriousness, but also on simplicity. And that one is, for oneself, whatever one is and that one has no right to take anything from anyone, not even under any kind of a pretense. And that it is necessary to see how far one's honesty can extend, and that really nothing that is slightly dishonest should be allowed to pass.

The conscience of a man when he grows, when he finally starts to develop and that the first steps are taken to educate his conscience in the right way, the way he then has to be careful that what he holds on to is precious, and that no word that happens to come just by accident out of his mouth should be uttered in the presence of that what is Holy.

One must know from the very beginning that the aim of Work is not only a high aim, but it is a--ai--an aim for the increased possibility of becoming more sensitive. The more sensitive a man can become, the more there will be written on his conscience. If he can find the simplicity in his day; if, at the end of the day, he can analyze the different motivations which have caused him to do what he did and would be able to classify such motivations into certain groupings, so that then he could recognize them by name as something that belongs to him and which

makes up his personality, that he should look for the greatest common denominator of that what is the cause of his behavior; and the motivations then coming from either his mind or his feeling, that he will be able to trace it. And then if he could at such a time, could become impartial to this whole personality behaving the way it is, that then he would have a chance to overcome all tendencies which are acquired and which can be sloughed off in time by constant effort, and sometimes intentional suffering.

What one thinks about at the time of Gurdjieff, when Gurdjieff has lived and is still alive, that one wishes that sometimes during the day he could talk to you. And it would really be marvelous if one could allow oneself to be that quiet because he will not come unless you are quiet. But that there is this possibility for a person who wishes to live, that his sensitivity will enable him to make contact with that what still exists and is willing to help, and to tell at any time when needed, either direct or indirectly, to help to wake up that what a person should wake up with, or be awake with. That that influence of Gurdjieff when understood correctly, will help you to maintain your 'I', provided you wish this 'I' to exist in accordance with your understanding of the teaching of Gurdjieff. The question of Objectivity, the question of permanency, the question of purity, the question of simplicity, the question of honesty, but above all, the question of impartiality. No one who is still partial to his own life will ever be allowed to go to His Endlessness. One loses oneself in becoming impartial. One finds oneself in becoming simultaneous in a moment.

To Gurdjieff again. And this is the third time.

END TAPE

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ROUGH: Penny
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proof: Jessica
FINAL: Jessica Haim 1/73